

CHRISTIAN SECRETARY.

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CONDITIONS.

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For the Christian Secretary.

"Keep yourselves in the love of God."—Jude 21st.

This exhortation of the Apostle, was given by divine inspiration, and is addressed "to them who are sanctified by God the Father, and preserved in Christ Jesus and called." But believers, although they have been called by the grace of God, and adopted into his family, are, while in this world, liable to be drawn aside by temptation, from the path of duty. The lusts which are in their members, war against the soul, and bring it into captivity: while from without, they find themselves powerfully assailed with the fiery darts of Satan. Their course is set heavenward—their hopes centre there—there is deposited their treasure. Yet so potent and numerous are the opposing influences which they have to encounter, both from within, and from without, that it becomes a question of vast importance, How shall penitent believers fulfil the duty enjoined in the exhortation of the Apostle, "Keep yourselves in the love of God?" That is, live in the constant exercise of this heavenly grace.

If we refer to the gospel by John, xv. 10, we shall find an answer to this momentous enquiry. Here we find among the gracious words which flowed from the Saviour's lips, the following instructions, couched in the form of a conditional promise: "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love."

In the government of his intelligent universe, as well as in the administration of his providence, God's conduct is according to certain immutable principles of order. These principles, and this course of action, are essential to his character as God; and can never be laid aside or infringed. He is eternally the same—He is essentially love. Moral excellence will ever stand approved by him, because it is according to his own nature, and those eternal principles of order, which are the basis of the divine perfections.

Thus we learn in the volume of inspiration, that "light is sown for the righteous, and gladness for the upright in heart." "The willing and the obedient shall eat the good of the land." "If any man serve me, him will my father honor." Or if we refer to the context as expressed by Jude, we trace the same principles of order, exhibiting an indispensable connexion between the good to be obtained; and the faithful, prayerful, and persevering use of the means adapted to secure it. "But ye beloved, building up yourselves on your most holy faith, praying in the Holy Ghost; keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

In the passage quoted above, from the Gospel by John, we behold Jesus Christ proposing his own example for our imitation, and saying, "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love." Had Jesus Christ swerved from the path of obedience, and neglected to "fulfill all righteousness," in relation to that work which was assigned him in the Mediatorial office, He would have forfeited the love of God; for he would have violated the eternal principles of order. God cannot look upon any of his creatures with approbation who are in a state of rebellion. Hence the Saviour has fixed the terms on which the sensible manifestations of his love may be enjoyed by his disciples, by holding before them his own example, and the results of that perfect obedience which he rendered to his father's commandments.

There are points in the character of Christ, which are not to be imitated by his followers. Although he was "holy, harmless, undefiled, and separate from sinners, and though he always did those things which were pleasing to the Father,

yet it pleased the Lord to bruise him, and to put him to grief, when he made his soul an offering for sin." For his sufferings were vicarious.

There was no moment however, except when Jesus endured the hidings of his Father's face, and suffered on account of sinful men, that he was subject to doubt or mental disquietude. Then indeed, he did cry out in anguish of soul, "If it be possible, let this cup pass from me;" but his holy soul was resigned, and he adds, "nevertheless, not my will, but thine be done." While on the cross, pressed with the weight of human woe, suffering in the sinner's stead, He cried out, "My God, My God, why hast thou forsaken me."

But in all this work of atonement, Jesus Christ acted in a character which it would be blasphemous for created beings to assume. Yet his patience and humility, and resignation, in the wilderness, in the garden, and on the cross, are held up as illustrious examples worthy of our imitation.

He who for our sakes became a man of sorrows, yielded up his life in agony; for, saith the Prophet, "For the transgressions of my people was he stricken. He was bruised for our iniquities, and the chastisement of our peace was upon him, and with his stripes we are healed."

But with the believer in Christ, there is not necessarily, any suspension of the sensible manifestations of "Christ in the soul the hope of glory;" but according to the immutable law of order, which God pursues, it is not possible that the soul should be blessed with the spiritual and internal manifestations of divine love, but in proportion as it keeps God's commandments. "Love is the fulfilling of the law." Destitute of this principle of love to the perfections of God, no acceptable obedience can be rendered. And for the implantation of this principle, we are dependent on the rich grace of God, manifested in Christ Jesus.

And when it is thus implanted, we are bound to maintain it. And in order to do this, we must conform to those things which God has enjoined, as means adapted by his infinite wisdom to produce the desired result.

If we contemplate Christ as our pattern in reference to obedience, we hear him saying, "Lo, I come to do thy will O God, yea thy law is within my heart." In all the various relations of life in which he moved, Jesus was perfect in his obedience. He was the sympathetic and affectionate friend, and the helper of the helpless. He was a man of prayer, and of perpetual watchfulness. He knew the devices of Satan, for he had experienced his temptations: on a certain occasion he said, "the Prince of this world cometh, and hath nothing in me." He was always watchful, and knew of the approaches of the enemy, let him appear in whatever shape he might, whether as an angel of light, as in the wilderness, when he tempted him to allay his hunger—or on the pinnacle of the temple, when he tempted him with ambition, and presumption—or when attended in triumph into the city of Jerusalem by the shouting multitude. On every occasion Jesus was on his guard, so that none could entangle him in his talk, or convince him of sin.

If then, Christians would keep themselves in the love of God, and enjoy the sensible communications of the divine favour, they have the directions, and the promise of him who cannot err, in regard to the course to be pursued, viz. "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love." He that hath this hope (the hope of the Gospel,) in him, endeavours to purify himself even as he (Christ,) is pure.

For the Christian Secretary.

Nothing more tenuous the exertions of ardent youthful virtue, than the cruel sneer which worldly prudence bestows on active goodness; and the cool derision it expresses at the defeat of a benevolent scheme, of which malice, rather than penetration, had foreseen the failure. Alas! there is little need of such discouragements. The world is a climate which too naturally chills a glowing generosity, and contracts an expanded heart.

The zeal of the most sanguine is but too apt to cool, and the activity of the most diligent to slacken of itself; and the disappointments which benevolence encounters in the failure of her best concerted projects, and the frequent depravity of the most chosen objects of her bounty, would soon dry up the amplest streams of charity, were they not fed by the living fountain of religious principle. The milk of human kindness becomes

soured by repeated acts of ingratitude. This commonly induces an indifference to the well being of others, and the hopelessness of adding to the stock of human virtue and human happiness. This uncomfortable disease is very fond of spreading its own contagion, which is a cruelty to the health of young, and uninfected virtue.

For this distemper, generated by a too sanguine disposition, and grown chronic from repeated disappointments, there is but one remedy, or rather one prevention; and this is a genuine principle of piety. He who is once convinced that he is to assist his fellow creatures, because it is the will of God, and one of the conditions of obtaining His favour, will soon get above all uneasiness when the consequence does not answer his expectations. He will soon become only anxious to do his duty, humbly committing events to higher hands. Disappointments will then only serve to refine his motives, and purify his virtue. His charity will then become a sacrifice less unworthy of the altar on which it is offered. His affections will then be more spiritualized, and his devotions more intense. Nothing short of such a courageous piety, can preserve a heart hackneyed in the world, from relaxed diligence, or criminal despair.

People in general are not aware of the mischief of judging of the righteousness of an action, by its prosperity, or of the excellence of an Institution, by the abuse of it. We must never proportion our exertions to our success, but to our duty. If every laudable undertaking were to be dropped because it failed in some cases, or was abused in others, there would not be left a charitable institution in our land. And if every right practice were to be discontinued because it had been found not to be successful in every instance, this false reasoning, pushed to the extreme, might at last be brought to an argument for shutting up our churches, and burning our Bibles.

But if on the one hand, there is a proud and arrogant discretion which ridicules every generous project of the active, and the liberal; so there is on the other, a sort of popular bounty, which arrogates to itself the exclusive name of feeling, and rejects with disdain the influence of a higher principle.

I am far from intending to depreciate this humane and exquisitely tender sentiment, which the beneficent author of our nature gave us, as a stimulus to remove the distresses of others, in order to get rid of our own uneasiness. I would only observe, that where not strengthened by superior motives, it is a casual, and precarious instrument of good, and ceases to operate, except in the immediate presence, and within the audible cry of misery. This sort of feeling forgets that any calamity exists, which is out of its own sight; and though it would empty its purse for such an occasional object as rouses transient sensibility, yet it seldom makes any stated provision for miseries, which are not the less real because they do not obtrude upon the sight, and awaken the tenderness of immediate sympathy.—This is a mechanical charity, which requires springs and wheels to set it a going, whereas real Christian charity, does not wait to be acted upon by impressions and impulses.

JUSTITIA.

ASSOCIATION RECORD.

Seneca Association.—The last anniversary of this Association was held on the 5th and 6th ult. in the Baptist Meeting house, in Romulus. The introductory sermon was delivered by Br. John Sears, from Psalms cii. 16. "When the Lord shall build up Zion, he shall appear in his glory." Eld. John Canton officiated as Moderator, and Br. Sears and Hodge, Clerks. The number of churches in this body is 16; ordained ministers 9, and members 1036. The accession by baptism the past year is 85. The church at Ithaca has been signally blessed with displays of divine grace; also to a number of others, refreshings have been granted.

Cayuga Association.—We have received the minutes of the Cayuga Association.—Their late anniversary was held in Auburn Sept. 19th and 20th. The introductory sermon was delivered by Br. Thomas B. Beebe, from Rom. v. 10. Br. J. B. Worden officiated as Moderator, and Br. H. Taylor, and S. Plumb, as Clerks. The number of churches in this body is 29; ministers 14, and members 2214. The addition by baptism is 112. Quite a number of the churches seem to have received interesting accessions. Elders J. B. Worden, and S. M. Plumb, were chosen directors in the Board of the Convention.

Eld. C. M. Fuller was appointed a delegate to the said Convention. The amount of property and cash contributed to the Convention is \$223.24. The business of the Association being finished. Br. John Sears delivered a discourse from Rom. xv. 29; after which a collection of \$21.98, was taken to aid the funds of the Convention.—The session was interesting and harmonious.

The North Carolina Chowan Baptist Association held its session at Potocasey M. H. Northampton co. N. C. May 18, 19 and 20. Rev. Martin Ross was chosen Moderator, and James G. Hall, Clerk. There are 26 churches in this Association and 1392 members. 32 only were added by baptism in the last year. From the facts stated in the Minutes, that a Committee appointed at the last Association to consider and report upon the best method of reviving and supporting the Missionary Society, had done nothing in the business, and were discharged; and that another Committee on the subject of forming a State Convention, had done nothing, and were also discharged;—we are of opinion that the state of religious feeling in this Association is lamentably low. The preachers who delivered discourses during the session, were brethren Welch, Petty, Lawrence, Daniel, Davis, and Luther Rice. To the Minutes is attached a brief biographical sketch of Mr. Thomas Brownrigg, who deceased Aug. 1, 1826.—Chr. Watch.

From the Baptist Register.

ONONDAGA ASSOCIATION.

We have received the Minutes of this Association, from which it appears that its late anniversary was held with the 2d Church in Onondaga, the 3d and 4th ult. The Introductory Sermon was delivered by Br. N. J. Gilbert, from Ps. cxxxiii. 1. The office of Moderator was filled by Eld. G. B. Davis, and Br. R. T. Smith, and H. Joslin, acted as Clerks. This body contains 20 Churches, 10 ordained Ministers, and 1189 members. The number baptized the past year, is 110. The Churches of 1st and 2d Mexico, and Hannibal, have been highly favored. Syracuse has also received an interesting addition. The 4th of July next is recommended to the Churches to be religiously celebrated, and a contribution is also recommended for the Colonization Society. Eld. G. B. Davis, and R. T. Smith, were appointed delegates to the Convention. The recent death of Eld. Joseph More, was affectionately noticed, and a Committee appointed to obtain subscriptions for his widow. On the second day, a sermon was delivered by Br. H. Griswold, from Matt. vi. 16, after which a collection was taken for the Convention, of \$10 75, and one in behalf of the widow of Elder More, of \$10 88. A Committee was appointed to draft a Constitution for a Society, to relieve the widows and children of deceased Ministers, to be presented at the next Anniversary. Love and harmony marked the interview. The Circular Letter presents some most solemn admonitions, on the neglects of too many in relation to family worship, and religious meetings.

ST. LAWRENCE ASSOCIATION.

By the Minutes of this Association, we perceive its late session was holden at Hopkinton, on the 13th and 14th of Sept. last. Elder Silas Pratt preached the Introductory Sermon, from Eph. i. 14. Br. Hiram Stafford was chosen Moderator, Br. S. Pratt, Clerk, and E. C. Eastman, assistant. There are in this body 21 Churches, 10 ordained Ministers, 3 licentiates, and 1875 members.

The trophies of divine grace have been multiplied greatly in this section of the Lord's vineyard. The number baptized is 250. The calls for aid within the limits of this Association, and adjacent parts, during these glorious displays of power and mercy, have been so great, that a Convention or Society has been formed to meet them in some measure; but small relief must have been rendered in comparison to what the occasion demanded, or now requires. By a report of Elder N. Culver, one of the Missionaries of this Society, of services since the 3d of Dec. last, 206 have been baptized by him.—The want of labourers to answer the demands which the harvest makes, is indeed great. The Circular commences with this delightful expression, "The Lord has made our cup to overflow. Never has there been a time when tidings from the vines which Jesus has planted in the wilderness, were more cheering." We had the pleasure of hearing, from the delegates of this Society to the late Convention in Utica, some account of the powerful work of the Lord in that region. The

interest was such in some places, even in the midst of winter, that large assemblies without the least shelter in the open air, would listen with the most profound attention, apparently unaffected by the severity of the weather.—1b.

REVIEW.

In the number of the London Baptist Magazine for Sept. 1827, we find a review of a Pamphlet by Mr. Giles, in answer to Robert Hall's last publication on communion, which we now lay before our readers, and we think the reasoning of Mr. Giles conclusive.—Our readers will judge for themselves.

Mr. Giles's pamphlet is a reply to Mr. Hall's last publication, in the form of letters to that gentleman. "There are two things," says Mr. G.—

"Which, in your hypothesis, you seem to take for granted. First, that the institution of baptism is of a nature that, in some cases, it may be religiously dispensed with; secondly, that persons may mistake it, or pervert it, without blame; nay, that if an error, it is involuntary and conscientious, and of a nature that it may be retained 'in deference to the will of Him at whose word they tremble.'" p. 10.

Mr. G. disputes both these positions: in answering the latter statement, he observes,

"We are now, Sir, brought to the following conclusion; that the error in question must be attributed either to natural or moral inability, which is indeed placing us between the two horns of the dilemma. We have, I think, proved that we cannot take the former, and if we take the latter, which we must do, then the whole of your beautifully wrought arguments must, I fear, vanish, and like the 'baseless fabric of a vision, leave not a wreck behind.' Innocent, conscientious, involuntary error, is a chimera that can have no existence but in your benevolent and fertile mind; for we are arrived at a clear conclusion that either the baptists or the pedobaptists err, and by erring are blamed in the sight of God. We assume that we have truth on our side: while you will admit this, you still reiterate that the persons for whom you plead, are pious, and some of them illustrious for piety. Let it be so; their piety I shall not, cannot question. Our next inquiry must necessarily be, will their piety extenuate their fault, or impede the propagation of error? Here, likewise, we shall find the reverse. Unerring truth tells us, where much is given much is required, and reason heartily unites in the sentiment. The great Lawgiver may well say of those whom he has so distinguishingly endowed, 'What could I do more for my vineyard than I have done?' The proposition, you see, Sir, cannot therefore be admitted for a moment, nor will the possession of piety impede the progress of error in others. Let error be detached from piety either in appearance or reality, and it will soon be scouted from the world. For even truth, when held up to view by unclean hands loses much of its force, and of its native attractions. A reputation for piety, instead of impeding the progress of error in those that maintain it, is really the cause of its stability, and gives facility and energy to its extension. How frequently do we hear it advanced as an argument in favour of almost all the errors that have disfigured Christianity, and that have proved such barriers to its propagation, that these errors have been believed by the wise and good. That all errors are not alike fatal in their results, must be admitted, but I can see no reason to conclude, that the total perversion of one out of two expressive and instructive institutions, and that especially which is to be attended to but once, should be ranked among those errors that are of minor consequence. It could never be so considered by Him who so solemnly enjoined the institution, and who has connected it with that faith which is essential to salvation. If then the reasoning now laid before you be conclusive, you really require us not only to sanction the perversion of a positive command of our Sovereign Lord and Master, but urges a reason why we should do it, that which you must admit augments the blame attached to error, and which perpetuates its continuance and gives energy to its extension. What then must become of your argument drawn from precedents of thought? Would the apostles, though they might think as favourably of erring brethren as you do, be induced to receive them by such an argument, and thereby become real accessories to both these evils, and thus confound the 'broadest principles of right and wrong,' of truth and error? If, Sir, this be the state of the case, and this is the state of the case for any thing you have yet proved to the contrary, the apostles must have thought of their erring brethren as we think of them, and would have acted towards them as we now do. Hence, precedents of thought, as well as precedents of action, both unite against the theory you have attempted in vain to establish, and it turns out, that the fellowship you recommend would be 'party,' rather than 'Christian communion'—a party united to wink at each others' blamable omission of the positive command of that Saviour under whose banner they are professedly united; and who pretend for their excuse that they are following the dictates of that spirit he breathes on them, and which he commands them to cultivate. Think, Sir, and think again, if that which demonstrates blame and forcibly accelerates the spread of error, can be a reason, a religious reason, why we should give to it the most solemn sanction we have in our power to give." pp. 22—24.

Mr. G. then examines Mr. Hall's sentiments on the connexion between the ordinances of Baptism and the Lord's Supper; he contends that

"The first communicants were baptized per-

ns; that the spiritual qualifications requisite for the Lord's supper uniformly in the Scriptures precede baptism; that baptism must precede and be connected with the legitimate participation of the supper; that baptism, if not obligatory on the believer before his participation of the supper, is not so afterwards; and that baptism, being the institution in the Scriptures by which a professor of Christianity is made, the two institutions are naturally connected in all that is essential to Christian institutions." p. viii.

The analogical argument for free communion, founded on the 14th of Romans, is considered by Mr. G. to be essentially defective. He thinks that the question on which the Christians at Rome differed, cannot be compared with the points at issue between Baptists and Pædobaptists.

"The prohibitory clause connected with the injunction, clearly shows the nature of the thing towards which they were to exercise forbearance:—'Him that is weak in the faith receive, but not to doubtful disputations.' The prohibition is as authoritative as the injunction. But is baptism a matter of doubt? You say there is a high probability that we are right; and with the strict baptists there is not, I believe, a shadow of doubt on the subject: nor does there appear to be any thing doubtful in the oracles of God concerning it. If we admit the Scriptures to be doubtful in this, I see no reason why they should not be so considered respecting every essential doctrine; and then we must hold blameless all who err, whatever their error may be. Therefore, your analogy falls to the ground. The matter at issue was not to be amongst them the subject of dispute; and the reason for this is very obvious—it was a matter not worth debating about. As the matter was doubtful, the Scriptures being silent about it, debate would never produce conviction; while it was very likely to destroy Christian harmony. But can we say this of baptism? Are baptists and pædobaptists to be so united, that they are never to inquire or dispute about an institution concerning which they so essentially differ! This, Sir, can never be admitted for a moment. Our mixed brethren do, and must speak about it; and the pædobaptists must talk about it, and still practise infant baptism; and the numbers of weak brethren on both sides, do what we may, will dispute again and again, and like Goldsmith's village schoolmaster,

"Though often vanquished, they will argue still."

But to dispute is as much at variance with the apostle's prohibition as an omission to regard the injunction would have been, and far worse in its results. This then, demonstrably proves that the superstitious observances amongst the weak brethren at Rome can bear no analogy to Scripture baptism; they are as totally different as any two things can be. Hence it follows, that as the whole of your analogical argument is lame in each of its feet, or, in other words, as there is a preposterous disagreement in each of its members, it must fail to produce conviction, and, as an argument, is totally inefficient." pp. 45-47.

In meeting the charge of schism, brought by Mr. Hall against the strict Baptists, Mr. G. remarks—

"Prove to us, that we have by a pertinacious or contumacious adherence to error, separated ourselves from our fellow Christians and we will acknowledge the charge, to be correct, and repent, as we ought to do, in dust and ashes. If, as a denomination, we have generated a spirit of division, by implicitly following, like the Corinthians, the dogmas of our fellow-men, to the rejection of the authority of Christ, or the spirit of the Gospel, prove it to us, and we will renounce the error. But do not dress us up in these odious skins without any cause, and thereby expose us to be hunted down and proscribed by our fellow Christians. We do not charge you with schism, though your theory has caused dissensions among some of our brethren, and perhaps will do yet to a greater extent, until this modern mania shall subside and calm reason resume its seat. We love you, and are willing to leave you in the hands of our common Lord, before whose decision we must all stand or fall. We do not call upon you implicitly, without reasons, to follow our opinions, nor ought you to draw so largely on our credulity, as to suppose we shall bow down before your angry strife of words. 'The wrath of man worketh not the righteousness of God.' Consider that if the charge is imputable to us, it must also be so to every sect of Christians in the world; Rome, Geneva, England, Scotland, Calvinists, Arminians, Presbyterians, Independents, Baptists and even mixed communion Baptists; for some of those latitudinarians have refused to commune with their strict brethren, solely because they are strict. And it is a known fact, that such have been the liberal sentiments infused by your labour on terms of communion, that there are not a few who used indiscriminately to give to every good case, who now liberally exclude strict baptists from the list of their benefactors. All have their own terms of communion, and consequently, according to your decision, all are schismatics. If separation exposes the separating party to this charge, then all the outcry against dissenters is correct, and the nonconformists, whose memorials we revere, and whose writings have proved such a blessing to the church of God, were, after all, petulant schismatics, who have divided the seamless garment of Christ, and acted in direct opposition to his prayer, who prayed that 'they all might be one.' In fact, if your reasoning be correct, the whole visible church is composed of factious schismatic societies; and to prescribe rules as terms of church fellowship, however scriptural these rules may be, as the living depositaries are not here to give to them the weight of evidence they require, must certainly expose the prescribing party to the charge of schism." pp. 53, 54.

Mr. G. agrees with Mr. Kinghorn, that the practical tendency of open communion is highly injurious. He mentions some facts which he thinks illustrative of this position, and thus concludes:

"In my views, founded on long observation, three evils have generally followed the liberal policy that you recommend.

"It has opened an asylum to the factious and discontented amongst both baptists and pædobaptists, into which they have fled to avoid mortification of concession and church discipline.

"It has induced some pædobaptists to conclude, from the indifference which they think the baptists by it evince to baptism, that it is an institution which may be conscientiously neglected.

And I fear it has proved a very powerful inducement with some Baptist ministers, to withhold baptism from that place in their ministry in which the gospel has placed it." p. 65.

SANDWICH ISLANDS MISSION.

On Wednesday evening last, within the walls of Park-Street Church, a scene of intense interest to the friends of the Mission was witnessed. A reinforcement to the Sandwich Islands Mission, consisting of four hopefully pious Natives and fourteen* others, received their instructions from the Prudential Committee. Rev. Dr. Jenks offered the first prayer; the Secretary, Mr. Everts, delivered the instructions; Rev. Mr. Green, a missionary, replied in the name of the Missionaries; Rev. Mr. Stuart affectionately addressed the Mission; Rev. Mr. S. Green addressed the audience, and Rev. Mr. Fay concluded with prayer. All the services were appropriate and impressive; some of them awakening the strongest and best feelings of a pious heart. May the Lord continue to prosper that Mission in the Islands of the sea that are waiting for his law.—Chr. Watch.

* We understand a printer with his wife are yet to join the Mission.—Communicated.

THE COLUMBIAN COLLEGE.

We receive encouraging intelligence respecting the affairs of this College from many quarters. The Rev. Abner W. Clopton of Virginia, has consented to undertake an agency for it in the state of Georgia during the approaching winter. The Rev. Eli Ball, it is understood will prosecute the same design in S. Carolina, whilst other brethren will be employed in different places. This seems like an earnest effort, and we most affectionately solicit, from our brethren at the south, one more united vigorous and prayerful exertion.

It gives us pleasure to see the above notice in the Eclectic Recorder.

From the Columbian Star.

Goshland, Oct. 8th, 1827.

Br. Brantly,—The Goshen Association has just terminated one of the most delightful seasons ever experienced. The letters from the churches were read with great pleasure. They that love Zion, I am sure, had a feast in being present—scarcely a church within the bounds of this association, that has not, during the past year, experienced a time of refreshing from the Lord. No less than 851 have been added the last year by baptism. The churches that have shared largely in the revival are Beaver-dam, County-line, and Waller's. We trust there will be found some among this number who will lift up their voice like a trumpet, who will be willing to spend and be spent for the sake of Christ.—We can now number upwards of 4000 members in this Association; and during the past year, almost all the churches have made their pastors life members of the Tract Society. But as I mean at a more convenient season, to give you a list of those churches which have done so, by way of exciting others to do the same, I subscribe myself at present, your fellow labourer in the gospel,

JAMES FIFE.

From the Christian Mirror.

It is our unwelcome office to record the death of the Rev. Edward Payson, D. D. for twenty years pastor of the 2d Church and Congregation in this town. He closed a life of useful labor, suffering, and enjoyment, to enter upon a state of happy existence, unembittered by any painful ingredient, on Monday the 22d inst. at 5 o'clock, P. M. aged 44 years.

Few men, probably, have been carried through suffering so severe as Dr. Payson's. His health had been declining many months. For most of the year past, the nature of his complaints was such as to preclude any confident hope of his recovery; and during the few last weeks of his life he may be said almost literally to have died daily—so excruciating were his sufferings, and especially at the seasons of their periodical return. Yet 'the joy of the Lord was his strength.' His spiritual comforts and antepasts of heaven were so rich and abundant, as greatly to outweigh his agonies. Instead of uttering a single complaint, he was continually speaking the praises of the Lord, and resting in joyful assurance on the supports which the divine presence and promise afforded him. It was a favourite expression, and one often quoted in seasons of the greatest agony, "I will bless the Lord at all times," &c.—He could speak of his extreme sufferings, as light afflictions, not worthy to be compared with the glory to be revealed; nor indeed with that which he actually experienced—for, to use his own vivid language, 'he could find no words to express his happiness; he seemed to be swimming in a river of pleasure, which was carrying him on to the great fountain.'—'God is literally now my all in all. If He is present with me, no event can in the least diminish my happiness, and were all the world at my feet trying to minister to my comfort, they could not add one drop to the cup.' 'My happiness is too great—it will wear me out, and I do long to say a few words to my dear people.'

The following sentences shew the rapid enlargement of his conceptions of the adorable God, as the time drew near when he should see 'Him as he is.'

"Hitherto I have viewed God as a fixed star, bright indeed, but often intercepted by clouds; but now it is coming nearer and nearer, and spreads into a Sun, so vast and glorious, that the sight is too dazzling for flesh and blood to sustain." That his was not a blind adoration, and that his mind was awake to every view of the subject, may be seen by the expression which follows:—'I see clearly that all these same glorious and dazzling perfections, which now only serve to kindle my affections into a flame, and to melt down my soul into the same blessed image, would burn and scorch me like a consuming fire, if I were an impenitent sinner.'

During his last sickness, and after he was confined to his bed, he often saw and conversed with from 40 to 50 of his pastoral charge in a day. At his request, notice from the pulpit was given on the Sabbath from time to time as he had strength to bear it, inviting one class after another of his parishioners to come to him at a given hour, at which they received his farewell counsel and blessing. These seasons were tender and affecting beyond description.

With great effort he was able, for the last time, to meet his Church at the table of the Lord, on the first Sabbath in August, when he took a most affectionate leave of them in their collective capacity, exhorting them, that with purpose of heart they would cleave unto the Lord.

We hope for the privilege of perusing these interesting recollections, as many are preserved, illustrative of his resignation, confidence in divine wisdom, and other graces.

The following letter he dictated to a sister, a few days after an attack which it was feared at the time would prove fatal, a frequent repetition of which he did however, contrary to all expectation, survive. It is highly characteristic.

September 19th.

Dear Sister,—Were I to adopt the figurative language of Bunyan, I might date this letter from the land of Beulah, of which I have been for several weeks a happy inhabitant. The celestial city is full in my view. Its glories beam upon me; its breezes fan me; its odours are wafted to me; its sounds strike upon my ears, and its spirit is breathed into my heart. Nothing separates me from it but the river of death, which now appears but as an insignificant rill, that may be crossed at a single step, whenever God shall give permission. The Sun of Righteousness has been gradually drawing nearer and nearer, appearing larger and brighter, as he approached; and now he fills the whole hemisphere,—pouring forth a flood of glory in which I seem to float, like an insect in the beams of the sun, exulting, yet almost trembling, while I gaze on this excessive brightness, and wondering with unutterable wonder why God should deign thus to shine upon a sinful worm. A single heart, and a single tongue, seem altogether inadequate to my wants. I want a whole heart for every separate emotion, and a whole tongue to express that emotion.

But why do I speak thus of myself and my feelings? Why not speak only of our God and Redeemer?—It is because I know not what to say. When I would speak of Him, my words are all swallowed up. I can only tell you of the effects his presence produces; and even of these I can tell you but very little. O, my sister, my sister! could you but know what awaits the Christian; could you know only so much as I know, you could not refrain from rejoicing and even leaping for joy. Labors, trials, troubles, would be nothing. You would rejoice in afflictions, and glory in tribulations; and like Paul and Silas, sing God's praises in the darkest night, and in the deepest dungeon. You have known a little of my trials and conflicts, and know that they have been neither few nor small; and I hope this glorious termination of them will serve to strengthen your faith and elevate your hope.

And now my dear sister, my dear, dear sister, farewell. Hold on your christian course but a few days longer, and you will meet in heaven.

Your happy and affectionate brother.
EDWARD PAYSON.

COMMUNICATED.

Substance of a Lecture for a Bible Class of the 2d Baptist Church in S.

ON THE GENERAL JUDGMENT.

The doctrine of a general judgment, is clearly taught in the volume of divine inspiration. This fact, independently of all other considerations, is sufficient to recommend it to the firm belief of every person, who acknowledges himself a subject of the moral government of Jehovah. But decisive as is the authority of revelation, we are not compelled in the present case to rely on that alone. The voice of reason also yields a concurrent testimony to the truth of this doctrine. To both these tribunals let us then appeal. We will first hear the words of scripture. In Ecclesiastes, xii. 14, it is said, "For God shall bring every work into judgment,

with every secret thing, whether it be good, or whether it be evil." "Every work, with every secret thing, good or evil," must here include all the actions & thoughts of all men, so long as a probationary state shall continue. The judgment here spoken of will not therefore take place, till the probationary state of man shall have closed, and must consequently be the final, general judgment. The following passages from the New Testament, besides asserting that there will be a judgment, informs us also that Christ will be the judge. Acts xvii. 31, "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance to all men, in that he hath raised him from the dead." Rom. ii. 16, and xiv. 10. "In the day when God shall judge the secrets of men, by Jesus Christ, according to my Gospel. For we shall all stand before the judgment seat of Christ." 2 Tim. i. 1, "I charge you therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom."

The doctrine under consideration is also in accordance with the dictates of enlightened reason.

Mankind in all ages have acknowledged the propriety of conforming to the regulations of civil magistrates, and of constituting judicial bodies, with power to take cognizance of criminal actions, and punish offenders. The right to make laws, and enforce them by suitable sanctions, is founded in the nature of society, and has never been questioned. But does this right belong to man, and not to God? Have civil rulers power to impose laws upon their subjects, and exact obedience by penalties, and has not the moral Governor of the universe, the Legislator of Heaven and earth, the same power? Does the relation that every individual holds to the government under which he lives, render him responsible for all offences against its laws, and does not the relation, which all men sustain to the Divine government, render them alike responsible for all offences against the laws of Heaven? And if the honour of human laws require the trial and punishment of offenders, does not the honour of God's law require, that all men be brought before his righteous tribunal to give account of their conduct? Or are we absurdly to imagine, in relation to the Divine government alone, that accountable beings will not be called to account.

A general judgment is necessary, to vindicate the moral character of God from those aspersions, to which it might otherwise be exposed. If mankind are never to be judged for their conduct in life, how can it be shown, that God does not regard the righteous and the wicked with equal approbation? In his providential dealings with them in the present state, their characters are not discriminated. None of the natural blessings which he bestows upon the one, does he withhold from the other. All the bounties of his providence are lavished in like profusion upon both. They are warmed by the same sun, they respire the same vital atmosphere, and are fitted to contemplate the varied beauties of creation with the same delight.

In short, they are alike favoured with all the common tokens of divine beneficence. They experience too the same miseries and misfortunes. Pain, sickness and death, seize all without distinction. The fluctuations of worldly prosperity, the loss of friends, and the casualties to which life is subject, fall upon the humble Christian, in common with the scoffing infidel. In these respects we may say with the preacher, "All things come alike to all, there is one event to the righteous and to the wicked." Since then men are not rewarded or punished for their actions in this life, is it not necessary for the perfect exhibition of the Divine character to the view of the universe, that there should be a future judgment, at which such a distinction shall be made between the righteous and the wicked, as shall indicate God's approbation of the former, and his displeasure against the latter? Does not the equity of the Divine administration demand, that the numberless undetected frauds and concealed crimes, which have been committed in the world, should be publicly exposed, and the perpetrators duly punished?

Without adducing further arguments, or citing other texts, it is thought that the remarks which have been made, and the passages referred to, sufficiently prove that there will be a judgment, that it will be general, and that Christ will be the judge.

A few reflections, on two or three other questions which were proposed for examination, shall conclude this essay.

In relation to the inquiry, whether the judgment will precede or follow the resurrection, the latter idea seems most consonant to scripture, and the probable order of events. Matt. xxv. 31 and 32, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations, and he shall separate them one from another, as the shepherd divideth his sheep from the goats."

"All nations," in this place, must mean something more than those of all

nations, who shall be alive at Christ's second coming; otherwise, as this is an acknowledged description of the last judgment, none of those who have died in all former ages will be called to an account; and to suppose this, would be to contradict all those passages which assert the resurrection. The words, "all nations," must therefore embrace all who have lived, and all who shall live when Christ comes to judge the world. And as all such are said to "be gathered before him," antecedently to his judging them, it is clear that the resurrection will precede the judgment. In the order of events, the judgment will intervene the resurrection and the final separation of the righteous and the wicked.

Christ's coming to judgment, will be attended by circumstances peculiarly terrific and impressive. It is thus described by Paul, in 2 Thess. i. 7 and 8, "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." It is further described in 2 Pet. iii. 10, "The day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up." From these two passages we learn that the coming of Christ to judgment will be unexpected, that it will be attended by a conflagration of the earth and the surrounding atmospheres, and that it will be the occasion of unspeakable comfort to believers, and of undying anguish to impenitent sinners. The decisions of that day will be final. The destinies of all men will then be fixed unrevocably and forever. "The wicked shall go away into everlasting punishment, and the righteous into life eternal."

Report of the state of the Hartford Association of Baptist Churches; taken from their Letters at the late Anniversary.

(Concluded from page 162.)

Canton and Northampton.—This Church was constituted in 1787, and has been supplied with preaching most of the time since its organization, by Rev. James Bacon, Jared Mills, P. Kent, Brockett, S. S. Nelson, and Isaac Kimball, but are now destitute of a Pastor. The whole number that have been united to this Church from its organization, 136. Present number, 87.

Enfield.—This Church was constituted in 1791, consisting of 12 persons. Though destitute of a Pastor for several years, they maintained public worship. Their first minister was Elder Christopher Miner. He sustained the pastoral office for 8 years, and was succeeded by Elder George Atwell, who was blessed in the pastoral office until his death.—After his decease, Elder Buckley Watrous succeeded him, but was removed by death in the midst of his usefulness, in 1816. In 1819, the Church procured the labours of their present Pastor, Elder Jeremiah F. Bridges.—The whole number received since the organization of this Church, 218. Added the last year, 9. Present number, 53. This Church had been until this year, connected with the Sturbridge Association, and united with this Association the present year.

2d Colebrook.—This Church was constituted in 1797, with 8 members. In 1806 their number had increased to about 70. This Church had a revival in 1815. Their Pastor is the Rev. Erastus Doty. Added 4 the last year. Present number, 64.

Sharon.—This Church was constituted Sept. 12th, 1827, composed of members principally, from the Churches in Northeast and Amenia, N. York.—the number is 27. The prospects of this Church are encouraging. They have an expectation of soon having a house of worship. They have no Pastor, but have been cherished by the evangelical labours of brother C. P. Wilson, of Amenia, and others.

New Hartford and Burlington.—This Church has been destitute much of the time since its organization, the date of which event they have not given. They have been supplied for a limited time, by Rev. Tubal Wakefield, Ebenezer Hall, Seth Higby, and now by David Bennet.—Present number, 45.

1st Church, Granby.—This Church has been most of the time destitute of stated preaching, since its constitution, and is now an interesting field for missionary labours.—Present number, 18.

Berlin.—This Church has never enjoyed the labours of a stated Pastor, but has, though faint, steadily pursued the course which they have commenced. They now feel desirous to obtain a Pastor, and we trust in answer to prayer, the Chief Shepherd will soon send them one. Present number, 24.

2d Windsor.—This Church has experienced very severe discipline from the Head of the Church. But there are a few names still left, who seem determined to maintain the standard. They have recently obtained Rev. R. M'Elfresh, to preach with them half of the time. Present number, 15.

East Windsor.—This Church was constituted chiefly with members from the Church in Hartford. They have never had a Pastor, but have been partially supplied with the occasional visits of Missionaries, and neighboring Ministers. Their number is 34.

Manchester and Vernon.—The Church in Manchester was constituted a number of years ago, but we have not been furnished with the date. During the last two years, they have been diminished by the death and removal of many of their members. Their present number is 74. During the last winter, the Lord in his mercy visited Vernon. Penitents were in his mercy visited Vernon. Penitents were multiplied, and believers were baptized; Church to the number of 115 was constituted; and they acknowledge with gratitude the liberality of their brethren, in enabling them to erect a commodious house of worship. Br. Russell Jennings administered to this Church. The above Churches have voted to unite in one body, for their mutual edification.

It is hoped that the next year the Letters from all the Churches, which have not done so the past year, will furnish us with the dates of their constitution.

CHRISTIAN SECRETARY.

HARTFORD, SATURDAY, NOV. 10, 1827.

The Board of the Convention of Baptist Churches in this State and vicinity, held their quarterly meeting at the Vestry of the Baptist Meeting House in this city, on Wednesday, the 7th inst.

The accounts from our Missionaries from various parts of the State, were interesting in a high degree—and presented a powerful stimulus to greater exertion in the cause of God and truth. The meeting throughout was harmonious, and exhibited much of that unity which the gospel of Christ inspires. According to their ability, the Board voted appropriations to the various destitute branches of Zion, that made application for pecuniary aid; of which official information will be given by the Secretaries.

The fields are indeed white, ready to the harvest; and Zion is emphatically called upon to arise and shine, for her light is come, and the glory of the Lord is risen upon her.

CHURCHES CONSTITUTED.

On the 24th day of Oct. a Church was constituted in Goshen, on the principles of the New Testament, consisting of 19 members—10 Males, and 9 Females. The order of services were as follows:—Elder Rufus Babcock was chosen Moderator, and Elder Silas Ambler, Clerk of the Council. The letters of recommendation, and articles of faith presented by the candidates, were read and approved, and the Council voted unanimously to give them fellowship as a Church of Christ. They then repaired to the water side, where after appropriate remarks and prayer by Rev. Caleb P. Wilson, six professed believers were buried in baptism by Elder Silas Ambler, and united with this company of disciples.

After which Elder Babcock, in behalf of the Council, gave to this body of believers the Right Hand of fellowship, which was followed by a Sermon by Elder Babcock, from John xiv. 19, "Because I live, ye shall live also." The services of this pleasing occasion were closed by prayer by Elder Hopkins.

On the 30th of October, a Church of a similar character with the above, was constituted at Norfolk, consisting of 27 members, all of whom, except Elder Ebenezer Hall, from New Hartford and Burlington Church, were members of the first Baptist Church in Colebrook, under the care of Elder Rufus Babcock.

The Council convened at the Baptist Meeting House in Norfolk. The services were conducted in the following manner:—Elder Babcock was chosen Moderator, and Elder David Bennett, Clerk. After the usual enquiries respecting the qualifications of the candidates, and the examination and adoption of articles of faith; Elder Babcock in behalf of the Council, gave this body of baptized believers, the hand of fellowship as a Church of Christ. After which, a Sermon was delivered by Elder Erastus Doty, from Daniel ii. 44.—We learn that Br. Ebenezer Hall will continue to preach with this Church.—Thus the Lord is graciously extending the curtains of Zion's habitation.—May the dew of heaven continually rest on these newly planted vines, and cause them to flourish.

The number of the National Preacher for Oct. is now before us. It contains a Sermon by Lyman Beecher, D. D. preached at New-York, Oct. 12th, 1827, before the American Board of Missions.

The texts are, Isaiah xlix. 24, 25—liii. 12. Luke xi. 21, 22. Rev. xi. 15—xix. 5, 6.

The object of the preacher in this discourse, is presented in the first paragraph of the Sermon, which we now subjoin:

"The Scriptures teach, that sin commenced its reign upon earth under the auspices of a mighty fallen spirit; and that he, having seduced mankind from their allegiance to God, has been constantly employed to maintain his bad eminence over them. They also teach, that the Son of God has interposed to destroy the works of this spirit; and that he will accomplish the object: that the power of Satan shall be broken; and the whole world be restored to loyalty and the favour of Heaven."

In establishing these two positions, the preacher has been singularly happy in his manner, and successful in his object.—This Sermon will be read with interest, and profit.

The special meeting of the "Connecticut Baptist Education Society," was held on the evening of the 6th inst. at the vestry of the Baptist Meeting House in this city.

Various subjects connected with the welfare of this Society, and its future operations, were discussed; and among other resolutions, the following were passed:

Whereas, the condition and wants of the Newton Theological Institution have been laid before this Board, and our aid solicited by the Agent,

Resolved, That we cordially approve the course pursued by our brethren who are engaged in promoting the interests of that Seminary, and that we cheerfully recommend the same to the patronage of the friends of Zion in this State, provided that all contributions, or donations obtained, be paid into the Treasury of this Society, and be subject to the vote of the Board, or Society.

MORE BAPTISMS.

Twelve candidates were immersed in Wallingford, on a profession of faith in Christ, by

Rev. Messrs. Kimball and Glaizure, on the 4th inst. and several others on the 7th; some of whom have entertained hope in Christ for 20 years.

WALLINGFORD ACADEMY.

This Academy is now open for the accommodation of students. Price of tuition for the Languages, \$4 per quarter. For English studies, \$3—and for minor branches, \$2 per quarter. Price of board, from \$1 25 to \$1 50.—The Rev. Isaac Kimball is Principal.

We learn that a pleasing work of grace is now experienced at Lyme, Pleasant Valley, under the ministry of Rev. Tubal Wakefield, and that believers have been immersed. It would afford us pleasure to learn particulars.

NOTICE TO CORRESPONDENTS.

We are pleased to meet "Justitia," again, and hope he will repeat his visits, as frequently as possible.

TO RHYMERS IN GENERAL.

We are gratified with the receipt of good original pieces; but those who are not poets, had much better content themselves with prose, than trouble themselves and us, with abortions.

General Intelligence.

[From the Huntsville, (Ala.) Dem.]

We have partially perused a manuscript copy of the constitution established for the government of the Cherokees, by the representatives of the people of that nation, at a Convention at new Echota, on the 26th July last. The Cherokees have made rapid advances already towards civilization; and should this constitution be rigidly adhered to and supported by them, their condition will be still more improved, as they will be placed under a government which will protect them in the full enjoyment of civil liberty.

This constitution commences by designating the boundaries of the Cherokee nation, beginning on the north Island of the Tennessee river, at the upper part of the Chickasaw Old Fields, &c. The lands are to remain the common property of the nation; but the improvements made thereon are the exclusive, and indefeasible property of the citizens who made, or may be rightfully in possession of them. The power of the government is to be divided into three distinct departments: the legislative, executive, and the Judicial. The legislative power is to be vested in two distinct branches—a committee and a council—and both to be styled, "The General Council of Cherokee Nation." The nation is laid off into eight districts; the committee to consist of two members from each, and to be chosen for two years; the first election to be held on the first Monday in August, 1828. The general council to be held once a year, at new Echota.

The executive power of the nation to be vested in a principal chief, who shall be chosen by the General council, and shall hold his office 4 years. Three councillors are to be annually appointed to advise with the principal chief in the executive part of the government.

The Judicial powers to vest in a supreme court; and such circuit and inferior courts as the General council may from time to time order and establish. The supreme court to consist of three Judges. All the Judges are to be appointed for four years. No minister of the gospel eligible to the office of principal chief, or to a seat in the general council. Religious freedom tolerated. Sheriffs elected in each district by the qualified voters, and to hold their office for two years. A marshal to be appointed by their general council for four years; his jurisdiction to extend over the whole Cherokee nation. The right of trial by jury to remain inviolate, &c. &c.

The mode of appointing the various other officers indispensable in a well regulated government, is laid down much in detail; and the document, taken altogether, we think, is well calculated to produce the most happy results. The success of the Cherokees will stimulate other nations to adopt a similar policy; and we may yet live to see one tribe after another, by dropping the tomahawk, and following the example set them, rise from barbarity to respectability in the civilized world.

An etymologist was asked whence *gin* had its name? "That is obvious enough," said the scholar, "from being a snare to old women and all who drink it."

Longevity.—Old Arthur Wall, of Wake Forest, N. Carolina, completed the hundred and ninth year of his age on the 15th ult. A few days ago he walked three miles, but said he was somewhat fatigued, and thought he discovered by it, that old age was creeping upon him.

Bank Failure.—The Hoboken Banking and Grazing Company, of New Jersey, stopped payment on Saturday last.

According to a recent and minute statement, there are in Massachusetts one hundred and fifty incorporated Woollen and Cotton Manufactories, with an aggregate capital exceeding twenty millions of dollars.

The Spanish Brig Amigos, which was supposed to have sunk in consequence of running ashore of the brig Guatemala Packet, has arrived in the Chesapeake Roads, with the loss of only her top-masts, jib-boom, and head.—*N. Y. Spect.* Oct. 18.

A new use for Salt.—The use of salt as an agricultural agent for recruiting an exhausted soil is acknowledged; but it is now discovered that its efficacy is not less certain in restoring the human hair to those who either from fever or other causes may have experienced its loss. The daily application of salt has succeeded in giving strength and luxuriance to hair, which had previously so fallen off as to threaten total baldness.

Shortly will appear "A Greek Gradus," containing the Interpretation, in Latin and English, of all words which occur in the Greek poets, and also exhibiting the quantity marked on each syllable; thus combining the advantages of a Lexicon of the Greek poets and a Greek Gradus. By the Rev. J. Brasse, D. D., late fellow of Trinity College, Cambridge. One thick volume, 8 vo. 20s. bound.

Gov. Butler has published an Address to the Freeman of this State, declining a reelection,

and announcing his determination to retire altogether from political life.—*Vermont Chronicle.*

The Boston Patriot mentions that a *Steering Wheel* has been invented by Mr. Ebenezer Coffin of Newburyport, for which he has obtained a patent. Its plan is simple and efficacious. It is so arranged that it keeps the chain or rope equally taught when the helm is up or down, or midships; it leads also perpendicular to the shive, so that it cannot ride upon the barrel of the wheel. Experienced nautical men have pronounced it to be of the first utility, and a desideratum long sought for. They are for sale by Mr. Moses Fearson, Newburyport.—*N. Y. Statesman.*

Attempt at Assassination.—The Saratoga Sentinel states that an attempt was made week before last, to assassinate William Kirby, Esq. late Sheriff of Essex county. He had been collecting money, and on his return home, in the evening in company with another gentleman, he was fired at by some person. Mr. K. heard the ball whistle near him, and immediately went in pursuit of the villain; but was unable to overtake him.—*Id.*

Morgan not found!—The Albany Advertiser publishes an extract of a letter from a gentleman in Rochester to his friend in that city, dated the 26th inst. which says, that the body found at Oak Orchard Creek, and since interred at Batavia, proves not to be that of Morgan, but of a man from Canada. This is proved "by the wife of the dead man which was found, that it was her husband. She proved that the clothes found on the body were those of her husband, or the same that he had on when he left home; and likewise that the shoes he had on were a pair that he bought at the time he left home; this was proved also by the person of whom he bought them. The tracts that were found in his pockets were proved to have been given him by a minister before he left. The wife and friends intend removing the body from Batavia to Canada, and have sent word to the Rochester committee of their intention. It is very generally believed that the body found, was not that of Morgan."—*N. Y. Statesman.*

Mr. Gallatin, the American minister and his family, were to embark for this country in the packet ship of the 8th Oct. the Silvanus. The Sea Serpent has made his appearance on the coast of Norway. The Norwegians were engaged at last accounts in collecting all the fuel practicable, for the purpose of making a tremendous bonfire to attract the serpent, in the hope that in making for it, he would run aground, and thus enable them to catch him.

Encouraging to Manufacturers.—The Patterson Intelligencer states that a wealthy English gentleman, who is one of the most extensive shippers of cotton goods to this country, has recently removed his establishment to this country, and is now erecting in the state of New York a cotton factory of fifteen thousand spindles and four hundred power looms. It likewise adds, that this gentleman is so much pleased with the machinery made in this country, that he has given orders for his machinery to be made at the Patterson factory. Does not this single fact speak volumes in favour of establishing manufactures among us?

Advantages of Ambiguity.—A Baltimore Editor says, he has lost three subscribers, one because he supported Jackson, a second because he was for Adams, and a third because his paper was neutral—but what is most remarkable, the displeasure of the three was excited by the same piece!

NEW-YORK, NOV. 2.

SPAIN.—The French papers announce the intended departure of Ferdinand from Madrid, to examine personally the causes of the Catalonia insurrection. Twenty thousand troops are ordered into that province, and a Regency with the Queen at its head, is appointed to manage the government during his absence. The rebels have also installed a Regency, and fixed their headquarters at Manroza; their numbers and power increase; the Royalist volunteers join with them, Vick is in their hands, and Gerona is invested; they levy contributions, issue proclamations, and have established a Gazette to spread the glory of their successes.—Many of the Monks march with them, carrying the musket and the crucifix. The French troops remain neutral between the parties.

From a Liverpool Paper of the 2d inst. Capt. Parry had returned—he had proceeded as far as 82° lat. and thought it impracticable, to proceed farther.

The good people of Vermont are at this time much interested in a project for connecting Lake Champlain with Connecticut River, by means of a rail-road. It is thought that the subject will be brought up before the legislature at its present session.

From the Journal des Debats.

On the 8th September a very beautiful Aurora Borealis was observed in the north-west, from every part of Denmark, which is said to indicate an early and rigorous winter.

The day before yesterday (Sept. 28) towards 11 o'clock at night, all the northern part of the sky appeared in a blaze. It was supposed that a vast fire, had broken out and that the flames were devouring part of the metropolis. The reflection was as strong, and the reddened atmosphere as fiery, as on the occasion of the great fire breaking out at the theatre of L'Ambigue Comique. Several parties of firemen were running their fire engines, when it was ascertained that the fiery appearances affected only the celestial regions. The light continued for several hours.

The French Revolution was a machine invented and constructed for the purpose, of manufacturing liberty; but it had neither lever clogs, nor adjusting powers, and the consequences were that it worked so rapidly that it destroyed its own inventors, and set itself on fire.—*Lacon.*

The minds of some men are so elevated above the common understanding of their fellow-creatures, that they are by many charged with enthusiasm, and even with madness. When George II. was once expressing his admiration of Wolfe, some one observed that the General was mad, "Oh! he is mad, is he?" said the King with great quickness, "then I wish he would bite some other of my Generals."

We have been told, that a Shaker Village in this vicinity, receives between \$12,000 and 13,000 annually, for garden seeds.—*Spring field Journal.*

Rice Jelly.—This is one of the most nourishing preparations of rice, particularly for valetudinarians or convalescents. It is thus made: boil a quarter of a pound of rice flour with half a pound of loaf sugar, in a quart of water, till the whole becomes one glutinous mass; then strain off the jelly and let it stand to cool. A little of this salubrious food eaten at a time, will be found very beneficial to those of a weakly and infirmed constitution.

This year in 19 Colleges in the U. S. the degree of A. B. has been conferred on 521 persons, and that of A. M. on 217.—*Boston Pal.*

Consecration.—On Thursday last, the Rev. H. U. Onderdonk was consecrated Assistant Bishop of the Diocese of Pennsylvania. The imposing ceremonies of consecration took place in Christ Church. Sermon by Bishop Hobart, of New-York.

The splendid donation of \$25,000 to the A. B. of C. of Foreign Missions, lately mentioned in our paper, was presented by Arthur Tappan, Esq. of New-York city.

At Waterville, Me. last Lord's-day week, five persons, heads of families were baptized by Rev. Prof. Chapin.

The Female Schools in Calcutta, under the direction of the Baptist Missionaries are in pleasing circumstances, and extending a salutary influence. They are, many of them, supported by Christian brethren in England and the United States.—*Id.*

A PROCLAMATION.

If the inspired Psalmist deemed it important to pay his vows of thanksgiving and praise unto the Lord, in the courts of the Lord's House, and in the presence of all the people, for the individual blessings which he had received, how much more becoming is it for a whole community, when they enjoy common blessings, to unite at one time and with one consent, in public and social acts of thanksgiving and praise, to the common Author of all their mercies? Such common blessings are enjoyed by us as a commonwealth, and therefore, such social acts of praise, such a concert of thanksgiving highly becomes us as a community.

In conformity, therefore, with the usage of our forefathers, and with the fullest conviction of the fitness of that usage, I do hereby, at the request of the General Assembly, and by the advice of the Council, appoint Thursday the sixth day of December next, to be observed throughout this state, as a day of public thanksgiving and praise.—And the people of this state are hereby earnestly requested, to refrain from all recreations and unnecessary labour, on said day, and assemble at their respective places of worship, and unite sincerely and cordially, in grateful acknowledgements to the God of providence and grace, for all the multiplied and varied mercies of the past season; that he has been pleased to continue to the state, as also to the nation generally, the blessings of his providence causing the earth to bring forth a competent supply for man and beast; that he has favoured our people with usual health and crowned our various labours and interests, with increasing success; and in giving to our free political institutions, a firmness and a perfection, which it is hoped, will render them perpetual.

And as religion is the foundation and safeguard of these institutions as well as the only substantial solace of life, and earnest of Heaven, all are especially exhorted to render thanks to the God of all grace for the many spiritual blessings with which we are favored; that he has been pleased to raise up, among different sects of professing Christians, many faithful and useful labourers in the glorious cause of humanity, morality and religion, who forgetting measurably the former distinctions that then divided them, are uniting their exertions for the common good, and their labours are crowned with great and increasing success.

And since gratitude always implies a sense of unmerited favours, we shall in this exercise be led by a natural connexion and association to reflect on our own native unworthiness heightened by our many individual and public sins: for which, with brokenness of heart and contrition of spirit, we ought to exercise the most unfeigned repentance towards God, and sue for forgiveness, through faith in our Lord Jesus Christ.

With the spirit of thanksgiving stands connected also, a sense of dependence, and a conviction that all our future blessings must come from the same merciful hand, that has hitherto supplied us. Our praises, therefore, should be mingled with prayer, that the God of love would, for the sake of his Son Jesus Christ our Lord, still continue his favours; that he would continue to bless our state, its officers and its citizens; that he would bless the United States, the President, and all the officers of the general and several state governments; that he would bless and prosper the cause of political liberty,

in this and the other hemisphere; and especially, that he would bless the Gospel of his Son, and extend and strengthen its influence through the whole earth, until the Kingdoms of this world, shall become the Kingdom of our Lord and Saviour Jesus Christ.

GIVEN under my hand, in Council Chamber, at Montpelier, this twenty-fifth day of October, in the year of our Lord one thousand eight hundred and twenty-seven; and in the fifty-second year of the Independence of the United States.

EZRA BUTLER.

BY HIS EXCELLENCY THE GOVERNOR.

DANIEL KELLOGG, Sec'y.

Years rush by us like the wind. We see not whence the eddy comes, or whither it is tending; and we seem ourselves to witness their flight without a sense that they are changed; and yet time is beguiling man of his strength, as the winds rob the woods of their foliage.

Take Christ for your hope, his character for your model, his love for your motive, his Spirit for your strength, and his promise for your encouragement.

ORDINATION.

On Wednesday 24th ult. at Lyons Farms, Essex county, N. J. Rev. PETER SPARKS, as pastor of the Baptist Church in that place.

The sermon was preached by Rev. David Jones, of Lower Dublin, Pennsylvania, from Col. 1. 28; in which the subject, manner and end of the gospel ministry were exhibited.—The ordaining prayer was offered up, during the laying on of hands of the presbytery, by Rev. Thomas Brown, of Scotch Plains, Mr. Jones, presented to the candidate the right hand of fellowship. A solemn and affectionate charge to the minister was given by Mr. Brown. Rev. James Wilcox, the former pastor gave an appropriate charge to the church. He stated among other things, that of all the persons who were members of the church when he united with it, he was the only survivor. His age and infirmities will only admit of occasional services. The praises of God were sung at intervals, and the season was pleasant and profitable to many.

MARRIED.

In this city, by Rev. Mr. Wheaton, George Beach, Esq. to Miss Maria Nichols.

OBITUARY.

At Saybrook, on the 20th of Sept. Benjamin W. son of Mr. Sterling Shipman, aged 17 months.

At Bolton, Mr. John M. Atherton, aged 19.

At Saybrook, on the 20th inst. Mr. Henry Clark. The circumstances attending his demise were truly distressing. He was at work in a quarry—unexpectedly a stone started from the quarry; the ground being very descending, the stone went with such rapidity, that his efforts to get rid of it proved unavailing. It overtook him, and slid over him; which broke and mangled his legs to pieces—one foot was found a rod from his body. It is judged the stone will weigh from 3 to 5 tons. There were but two of them in the quarry; the other man made every possible exertion to obtain help; a number ran to his relief, but too late, his days were numbered and finished. His distress was extreme. He saw death staring him in the face. He extended his arm to give the parting hand to his friends, saying, "Pray for me." His cries were to God for mercy, and thus he continued until nature was exhausted; and he expired in about one and a half hour, leaving a wife and two children to mourn their loss.

This event should be regarded by the living as a solemn admonition to prepare for death, "for we know not what an hour, or a day may bring forth." and especially those who are living without God, and without hope in the world. Our ears are often saluted with the solemn knell of departing friends, and how soon the arrows of death will fasten upon us, we know not. It surely becomes us to hearken to the voice of wisdom, and prepare to meet our God.—*Comm.*

At New-York, Oct. 29, Mr. Oren Phelps, printer, son of Mr. Luke Phelps, of Westampton, aged 22. He served his apprenticeship in this office, and left it a few months since, with fair prospects of usefulness and happiness.—His sudden removal has inflicted a deep wound in the hearts of his bereaved parents and friends, but they are consoled with the belief that he has gone to a better world. He was a young man of correct deportment, amiable disposition, and it is believed, of sincere piety.—*Hamp. Gaz.*

NOTICE.

The Baptist Ministers Meeting of the County of Windham, will be held on the 2d Tuesday in November, at 10 o'clock, A. M. at the house of Rev. E. Skinner, of Ashford. Sermon by Rev. James Grow, of Thompson.

JAMES A. BOSWELL, Clerk.

TO RENT.

A CONVENIENT tenement for a small family, in the central part of this city. Enquire of

GURDON ROBINS.

Nov. 10, 1827.

New-York and Hartford STEAM-BOATS.

MACDONOUGH, Capt. Wm. BEVER. OLIVER ELLSWORTH, Capt. D. HAVENS. HAVE commenced running, and will continue through the season as follows:

The MACDONOUGH Capt Beebe, will leave Hartford for New-York Wednesdays and Saturdays, at 11 A. M. Returning, leave New-York for Hartford Mondays and Thursdays, at 4 P. M.

The OLIVER ELLSWORTH Capt. Havens, will leave Hartford for New-York, Mondays and Thursdays, at 11 A. M. Returning, will leave New-York for Hartford, Tuesdays and Fridays, at 4 P. M.

Stages will be in readiness on the arrival of the Boat at Hartford, to forward passengers to Boston, New-Hampshire, and Vermont.

Freight taken as last season.

For further particulars, apply to CHAPIN & NORTHAM.

March 17.

POETRY.

From the Philanthropist.
MY MOTHER'S GRAVE.

'Twas Sabbath, as I turned my way
Into the Church-yard, to ally
The earthly passions wave:
The setting sun its mild beams shed,
As strait I sought among the dead,
A mother's hallowed grave.

A Mother's grave—that Mother's voice
Of made my infant heart rejoice,
And kind instructions gave;
Of, flying to her faithful breast,
She's hush'd my anxious fears to rest,
And here's that Mother's grave.

She taught my youthful heart to see
Each vicious course, and revelry;
She bid me never lave
In witching pleasure's stream;
She's gone, alas! 'Twas but a dream,
And this is now her grave.

Of, bent in supplication there,
Her closet witnessed fervent prayer,
Heaven's richest gifts to crave
Upon my head—a thoughtless child,
Who wondered there she never smil'd—
Here's now that Mother's grave.

Methinks I hear her warning voice—
"Beware my son, the foolish choice,
And let not vice enslave.
Beware at pleasure's shrine to bend,
Beware the drunkard's shameful end!"
But no, for here's her grave.

She died. Ah, who can tell the power
Of sorrow in that parting hour,
That bade me madly rave.
A Mother gone! that dearest friend,
To whom my best affections bend,
And here was made her grave.

Time since has passed—and with it I
Have left mine own nativity,
To worldly cares a slave.
It is not oft that I come here,
To pluck a flower and drop a tear,
E'en on a mother's grave.

Her grave! Ah, no: she is not here,
With that bright throng she'll soon appear,
Whom Jesus came to save:
Why mourn I, for she is not dead:
She lives, with her triumphant Head;
'Tis not her spirit's grave.

Sept. 6th, 1827. IVOR.

From the Evangelical Magazine.

ON THE DEATH OF THE
RIGHT HON. GEORGE CANNING.

Oh, ye who pant for greatness!—come be-
hold
Aspiring Canning on the bed of death;
The wit is mute—the heart of flame is cold—
And his wan brow resigns its wither'd
wreath.

No more shall clamorous envy reach his ear,
Nor his keen banter make the scrambled
feet;
No more his eloquence shall rouse and cheer
A dormant Senate into patriot zeal.

What schemes for general good his wisdom
plann'd;
What cares to ease an injured nation's load:
What bounds to check corruption's grasping
hand;
What shield to blunt oppression's iron goad!

How vice to bind, and fetter'd slaves release,
And struggling nations aid, just laws to
claim;
Give scope to commerce, and sure bonds to
peace,
And add prosperity to England's fame:—

Such thoughts, if such were his, have with
him fled,
And other minds may different projects
form;
Discord again may raise its snaky head,
And Hope's bright morning find a midnight
storm.

One consolation greets religious souls,—
Earth's changing scenes do not at random
move;
Almighty Love the springs and wheels con-
trols,
And points our faith to endless rest above.

The meek and lowly there shall hold a place,
There sacred themes each hallowed sense
employ;
Nor time, nor guilt, nor death, shall e'er de-
face
Their fadeless glory, and their boundless
joy.

From the Christian Watchman.
INDIA.

The following brief Abstract contains, be-
sides, the notices of Missionary operations,
interesting historical and geographical infor-
mation.

LONDON MISSIONARY SOCIETY. STATIONS IN NORTH INDIA.

The Deputation of the Society, Messrs.
Tyerman and Bennet, after visiting the sta-
tions, on their return from the South Seas, in
the Ultra-Ganges Mission, proceeded to visit
those of the Society, with some others, in
North India. We subjoin parts of the Journal
of this visit; which contains, not only de-
tails relative to the Stations of the Society,
but notices of the labours of other Missiona-
ries.

Calcutta.—Although there are no indi-
cations of a Christian Sabbath to be seen
in the streets or market-places, of this
large, populous, and very splendid city—
business and labours of every kind being
pursued on the Sunday precisely as on
any other day; yet, there is great good
continually being done by the different
Christian Societies. A numerous company
of faithful and excellent Ministers
preach the Gospel and administer the Or-
dinances of the Christian Religion, from
Sabbath to Sabbath, and on several even-
ings of the week besides.

The places of Religious Worship,
both in and out of the Establishment, are
respectably attended; and have many se-

rious members of their churches and de-
vout communicants.

Kidderpore we have visited several
times.—Mr. Pifford has raised, and is
supporting and superintending very effi-
ciently, five Schools for boys; and his
sister has four Schools for girls, equally
well superintended: these Schools are
scattered over a surface of a few miles
around their house, and close upon the
skirts of Calcutta. Mr. Trawin has five
Schools for boys, averaging 50 each,
which are in a most vigorous and prom-
ising condition; as are also five girl's
Schools, averaging 15 each, under the
care of Mrs. Trawin.

The attention of the people at the nu-
merous Preaching Stations appeared to us
very encouraging, both as it respects num-
bers and behaviour.

On the 7th of November (1826.) we
had the great satisfaction to attend at the
opening of a new and very neat chapel
for Native Worship, which Mr. Trawin
and the Brethren have built at the village
of Rammakalchoke, eight miles from Kid-
derpore.

There is a large and respectable School
very near the Chapel, frequently visited
by the Brethren of Kidderpore.

The following encouraging fact has
just occurred. A Native who had occa-
sionally heard our friends preach and
seen some of their Schools, has, to the
surprise and delight of the Missionaries,
established a School in his own house, at
Kaleeghaut—one of Satan's chief high
places; and where Mr. Trawin had of-
ten desired to have a School, but in vain.

Before every Native Public Service in
the Kidderpore Chapel, it is Mr. Tra-
win's judicious practice to catechise the
children in the presence of the parents
and such other adults as may happen to
be present: this gives a valuable oppor-
tunity of conveying reproof, correction,
and instruction to the congregation, in an
advantageous manner. In the church at
Kidderpore are 15 native Christians,
Hindoos.

Serampore.—About twelve miles above
Calcutta, the chief station of the Baptist
Missions: here we staid a day, going up,
and again coming down the Ganges. At
this beautiful place we were most kindly
received by Dr. and Mrs. Carey, Mrs.
Marshman, and her son and daughters;
by Messrs. Mack and Swan, and their
families. This is a vast and interesting
establishment—Missionary, Educational,
Literary, Printing, &c.

Chinsurah.—With this place we were
unqualifiedly pleased.

Mr. Mundy has very efficiently super-
intended the Government Schools during
the absence of Mr. Pearson, who resum-
ed the charge of them on the 1st of No-
vember: these Schools are 16 in num-
ber; and contain, on the books, 2016:
the actual attendance out of this num-
ber is 1680: the Scriptures are not at
present, allowed by Government in these
Schools; nor is direct religious instruc-
tion permitted: but the influence which
the superintendence of these Schools gives
over the children and their parents, &c.
is valuable, as may be seen by the num-
bers which attend at the several preach-
ing stations. Besides the care of these
Government Schools, Mr. Mundy has
three Mission Schools, in which the
Christian Scriptures and Catechisms are
fully introduced: these three Schools
contain 295 on the books; of which 240
are on the average, attending: at these
Schools or some other of the well cho-
sen places for the purpose, the gospel is
preached to the natives almost every
evening, either by Mr. Mundy or Mr.
Lacroix. The attendance on these
preachings is most encouraging.

The population of Chinsurah is about
30,000; and with the addition of villages
near, and Chandernagore, in all of which
there are Schools or Preaching Stations,
the population amounts to 100,000.

From Chinsurah to Patna.—From Chin-

surah, we passed up the river Jelling, an
eastern branch of the Ganges. From the
Jelling, we entered the Burra Gunga, or
Great Ganges, a little above the town of
Jelling. The Great Ganges is most truly
a magnificent river: the noble width
of the water and the sea-like waves which
frequently agitate the vessels, of which
great numbers are almost always within
sight, produce altogether a very powerful
impression on first entering this mass of
yellow waters.

Boglipore, Monghyr, Digah, and Dina-

pore, all of which we saw, ascending and
descending the river, and at which we
made very short stays, are favoured with
Christian Missionaries or Ministers, be-
longing either to the Established Church
or to the Baptists.

Patna.—has a population of 250,000
souls, entirely uncared for by Christians
of any denomination; only we under-
stood, that, incidentally, a Baptist Native
Christian has gone to see them. Morn-
ing, evening, and at noon, we saw count-
less multitudes performing their ablutions
and devotions in the "sacred" river;
and under almost every green tree, they
had some idolatrous object of worship.
Some of their stone and other gods, on
which we saw them pouring libations, we
succeeded in purchasing from one of
their priests; and these we have with us,
that our privileged Fellow-Christians of

Britain may see additional instances of
what contemptible things these poor Hin-
doos are contented to put their trust in
and pay their adoration to. The city of
Patna is, by the course of the river,
about 550 miles above Calcutta. At Pat-
na the Ganges is about five miles wide.

Benares.—For beauty, majesty, and
novelty, as it is first seen sweeping to a
great extent along a noble reach of the
river, can scarcely be surpassed—the city,
with its numerous proud and pictur-
esque ghauts, temples, mosques, and
other buildings, forming the arch of a
grand bow.

Mr. Smith, Missionary in connexion
with the Baptist Society, resides in the
city of Benares; and is a consistent, steady,
diligent, and successful Missionary, of
great modesty and respectable talents.
He has Schools for the Natives; and con-
stantly visits the Ghauts, the Bazaars, and
the Melas, to converse, to preach, and to
distribute Tracts and portions of the
Scriptures in Hindoostanee, &c.

The Rev. Mr. Adlington, the Church
Missionary here, is well acquainted with
the language of these parts—has several
well-conducted Native Schools belonging
to the Mission—has several Preaching
Stations; and preaches twice on the
Sunday to the Natives, in the Mission
Chapel. He appears to be a very effi-
cient Missionary; giving himself up ex-
clusively to the instruction of the Natives
in their own languages. Benares has
650,000 inhabitants.

Chunar.—is situated about 15 miles
above Benares: it has a large and strong
fort, and is a station for invalid British
Soldiers: the population is very consid-
erable, and the place beautiful. There
are two clergymen here, both of them in
connexion with the Church Missionary
Society. The Rev. Mr. Bowley preaches
three times in the week, in Hindoo-
stanee, and has a very numerous and at-
tentive audience in the Mission Church: Mr.
Bowley has also Schools for the Natives:
he has translated the New Testament in-
to Hinduee, and published a small Vol-
ume of Hymns in the same language.

Mirzapore.—is a large town in the pro-
vince of Allahabad, about half way between
Chunar and the city of Allahabad; the
number of native inhabitants is very
great, and of Europeans there are many
also. Darkness covers the town and
country: the people here have no Chris-
tian instructors at all; neither Chaplain,
Missionary, nor Native Teacher. In two
of the temples, dedicated to Kalee,
which were being rebuilt, we saw very
gross superstitions: the whole place, in-
deed, appears to be given up to idolatry
and irreligion, the people living without
hope and without God in the world.

Allahabad.—is one of the most ancient
and "holy" of the cities of India, having
a very great resident population; and, at
certain periods, a vast influx of pilgrims
to perform their devotions in its temples,
but especially to bathe in the "holy"
waters of the Ganges at its confluence
with the Jumna; these two rivers meet-
ing here. The very extensive and well
built fort of Allahabad, and the ancient
Palace of the Kings (ancient Rajahs) of
these regions, which seem one mass of
building, and stand on the point of land at
which the rivers meet, are seen at some
distance as we ascend the Ganges; and
give Allahabad an air of grandeur and
magnificence, which, when we travel
through the city, we do not find sustained
either by the extent of the population, or
the houses, streets, or bazaars.

The Baptists have here a Missionary,
an Indo-Briton, Mr. Mackintosh, with
whose piety we were much pleased. He
has a School for Half-castes and for Na-
tives; to whom he preaches, or with
whom he converses at his own house, at
the Ghauts, and at the Melas or Hindoo
Festivals: on which occasion he gives
Religious Tracts and parts of the Scrip-
tures, in Hindoostanee and Hinduee.
Mr. Mackintosh has one Hindoo whom he
regards as pious, and who assists him in
his Missionary labours. The scene of
labour here is large, and Mr. M. says he
feels that he is growing feeble: we think
him a devoted Missionary. Besides la-
bouring among the natives, he has had,
for some time, two English Services in
the Fort on Sundays, at which a few of
the soldiers attended: of late, a Medical
gentleman, residing at Allahabad, has co-
operated with him in these Lord's-day
Services, by taking one alternately with
him.

Ghazepore is one day's voyage from
Benares, by the stream down the river:
it is a great Military Station, with mul-
titudes of Native Inhabitants, but not any
Missionary: there is here a respectable
Church; and a serious Chaplain, the
Rev. Mr. Burkill.

Dinapore.—At this place, which is an-
other great military station, there is a
benevolent young clergyman, very lately
come out as Chaplain for that Station.

Digah.—At this place, which is only a
few miles lower on the river than Dina-
pore, there are Mr. Burton and Mrs.
Rowe, connected with the Baptist Mis-
sionary Society. Mr. Burton is just be-
ginning to preach to the Natives: he has
not been here very long. Mrs. Rowe
appears to be an efficient Missionary:
she has several well-managed Schools.

Catwa.—At Catwa are Mr. and Mrs.

William Carey, of the Baptist Society.
Mr. Carey has a little congregation of
Native Christians, meeting twice every
Sunday, at his own house: a few are uni-
ted in church-fellowship. He has three
or four Natives, who assist him, by
preaching in turn, in the various Bazaars
and Stations which they regularly visit:
one or other preaches every night. Mr.
Carey, very wisely, always accompanies
his preachers when he does not preach
himself; by which means he has an op-
portunity to correct any mistakes, into
which Native Preachers will, for a long
time, be liable to fall.

NO. 45.

Of the evidence for the Divine authority of
the New Testament, arising from proph-
ecy.

Whether miracles or prophecies fur-
nish the strongest evidence for the truth
of revelation, it may not be easy to de-
termine. Each has its advantages. Mir-
acles, at the time they are wrought, carry
deep conviction of the power of God, dis-
played in favor of the truth. We fre-
quently perceive this effect in the specta-
tors, when Christ gave sight to the blind,
and health to the diseased: they were as-
tonished, they were amazed, they glorified
God. On the other hand, the fulfil-
ment of prophecy which has been pre-
sented with the event for ages, and at last
travails in birth, and brings forth, must
strike every observer with equal force,
though in a different way; and manifests
the divine foreknowledge and wisdom
bearing witness, that the religion, which
it was designed to confirm, is from God.
When the two are united, what stronger
external evidence can we conceive!

That the gospel can boast of its mira-
cles has been shown: it has prophecies
likewise to bring forward in support of its
claims; and not merely one or two insu-
lated predictions, but a vast body, connect-
ed in its parts, stretching through scores
of centuries, and calling our attention to
the most striking and prominent features
of particular events. "But there have
been many impostures in this way," the
enemy of the gospel objects. It is grant-
ed, but what does this prove? If a per-
son declares that an event has taken place,
which never took place, is it a proof that
no declaration concerning any event which
is passed, is worthy of credit? It is just
the same with respect to events which
are to come. Besides, false pretences to
a thing, furnish a strong presumption that
there are somewhere just claims. There
would be no counterfeit, were there no
sterling money. Let the subject of
prophecy be candidly weighed.—*Bogue.*

MADNESS OF IDOLATRY.

A Deputation from the London Missionary
Society which some time since visited Allah-
abad, in India, amongst other abominations
witnessed by them, relates the following:

Some remarkably shocking instances
of absurd superstitious worship we saw
while here. We happened to be visiting
a very handsomely-built stone temple,
covered with well-executed sculptures of
their idols, "holy" persons, &c. in
stone, of the highest relief: in this tem-
ple are stone idols representing the ser-
pent—the cobra-capella: the largest,
which represents a serpent 12 feet long,
coiled into a sort of gordian knot, and
very well cut, is the principal object of wor-
ship in this temple. While we were
looking at this stone snake, a horrid look-
ing man (about 25 years old) rushed in,
covered with the ashes of burnt ordure,
and his huge quantity of hair matted with
mud and dust: his eyes appeared inflamed:
he bowed before the serpent—then
prostrated himself—then respectfully
touched his head—looked fixedly upon
the serpent—prostrated himself again—
then touched it—and rushed out, as if in
a paroxysm of delight, at the thought of
having worshipped this thing! When he
got out of the temple, he walked all
round, within the verandah; and, having
once more bowed at the door of the
temple, he departed with a hurried step.
We cannot conceive of any human being
having more the appearance of a demoni-
ac than this miserable creature: who,
nevertheless, is regarded, by the poor
Hindoos, as one of the holiest of men.—
Lon. Miss. Reg. for Aug.

SPIRIT OF UNIVERSALISM.

What remains to engage obedience or
deter from transgression, when the sanc-
tions of the divine government are gone?
Do you say, gratitude and love—the plea-
sure of doing right and the remorse of
doing wrong? Try the experiment in
regard to human governments. Let it be
proclaimed throughout the community and
among all classes of rogues and villains,
that there are no courts of justice, no
prisons, no places or instruments of pun-
ishment—what, suppose you, would be
the effect? Would the pleasure of do-
ing right engage obedience to the laws or
secure the peace and good order of soci-
ety? Would the inconveniences of re-
morse prevent swindling and theft, rob-
bery and murder, and convert all the out-
casts of society into honest and good
men? Why then talk of gratitude and
love; of the present pleasures of virtue,
and sufferings of vice, as sufficient to se-
cure obedience under the divine govern-

ment? If a system of human legislation,
without rewards and punishments, would
be altogether inefficacious and nugatory,
why would not the same be true of the
divine government, if it have no sanc-
tions? If to proclaim impunity to all
villains under human governments would
multiply crime and guilt, why would not
the same be the effect of publishing im-
punity to the wicked under the govern-
ment of God?

Universalism rejects a future retribu-
tion; and by asserting the salvation of all
men, whatever be their conduct in this
life, destroys all connexion between their
present character and future condition.—
It promises eternal life unconditionally to
all the children of men. Whether they
are penitent or impenitent; whether
they embrace the gospel or reject it as a
fable; believe there is a God or turn
atheists; live virtuously or wallow in
vice; leave the world by a natural death
or die by the hand of justice—all shall go
directly to heaven forever. And must
not such a doctrine tend to licentiousness?
What but this can be the tendency of a
doctrine which sets aside the moral gov-
ernment of God, and denies the proba-
tionary state of man—which confounds
all distinction between virtue and vice,
sin and holiness, and secures eternal life
at all, without any reference to their own
character and conduct—which teaches
men that it is impossible for them to do
any thing to prevent their salvation; that
thieves, liars, drunkards, murderers, for-
nicators and adulterers, are all fair can-
didates for heaven; and that these, with
Cain, Herod, Judas, Pilate, and all the
rest of the impenitent world, shall sit
down together with Abraham, Isaac, Ja-
cob, and all the faithful servants of God
in the kingdom of glory, and no one fail of
salvation?—*Western Recorder.*

GLAD TIDINGS.

"Good tidings of great joy" from Geor-
gia.—From our correspondent in Geor-
gia, says the Charleston Observer, we
are induced to believe that there is, at
present, a more general revival of reli-
gion in that State, than has ever been
witnessed in the South. There appears
to be a spirit of devotion and energy in
the clergy and people; and the prospects
of the Presbyterian Church in particular,
are unusually bright. To some of the
Churches, there have recently been ad-
ded from 15 to 37 individuals, on their
giving evidence of a change of heart, and
witnessing a good profession. The field
appears already white to the harvest;
and it is mentioned as an encouraging fact,
that the number of young men about to
devote themselves to the gospel ministry,
is greatly increasing. We are waiting,
with some anxiety for a more particular
and detailed account of this work of the
Spirit.

To the above statements, we feel no
ordinary pleasure, in adding the testi-
mony of our own evidence, that a revival has
commenced in our State unprecedented
and thrice happy. We have heard, not
only of entire families being converted;
but, in several instances, whole neigh-
bourhoods have grounded their rebellious
arms against their Maker. Places heretofore
obdurate in opinion, or pertinaciously
opposed to all revealed religion,
have, in a few days past, been broken up
in their bulwarks of skepticism—have
been converted to the true faith, and the
sweet song of Zion is now thrilled upon
tongues, which were so lately wont to vo-
ciferate, in idleness or derision, that name,
which should only accompany thoughts
the most sublime, and gratitude the most
unbounded.

Since last January, more than thirteen
hundred have been converted and added
to the Methodist Episcopal church of this
state! and before the present year shall
have terminated, who shall presume to
limit the number which may yet be gathered
into the "ark of safety"? Camp-
meetings are still in circulation; and the
crowds which daily flock to these conse-
crated places, speak the bright evidence,
that a thirst for religious matters still in-
creases.

Nor does the appetite for gospel food,
appear to confine itself exclusively to
Georgia. From Illinois, Ohio, Kentucky,
and Tennessee, there is a flood of "glad
tidings" setting in upon us. An ocean of
regenerating love is inundating those
countries. Hundreds rush to its waters,
drink and shout in the glorious and ben-
eficial foretaste of immortality.—*Washing-
ton news.*

Useful Plough.—A farmer in Moravia has
first invented a new plough, which although
drawn by one horse, produces four furrows.
The Agricultural Society of that county has
presented him with a golden medal.

NOTICE.

BY order of the Court of Probate for the
district of Farmington, to me directed,
as Executor of the last will and testament of
EBENEZER HAWLEY, late of Farmington,
in said district, deceased.—I will offer
for public sale so much of the real estate of
said deceased, as will raise the sum of seven
hundred dollars, with incidental charges, &c.
on the late dwelling house of said deceased, on
the 28th day of November next, at 1 o'clock,
P. M. unless the same shall have been previ-
ously disposed of at private sale.

BENJAMIN HAWLEY, Executor. 2w40
October 8, 1827.